

Against the Odds

Embracing Judaism in Denmark

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****Here is a link to the online upload of my thesis: <https://vimeo.com/214857564>****

Chapter 1

Introduction

The day I left to go abroad for the fall semester, I was brainstorming with my father about what I wanted the focus of my thesis to be. We deliberated back and forth until suddenly, the idea became clear. I was headed to a new European city with a rich history to explore, and I was curious to learn more about a community I knew virtually nothing about: the Danish Jews. As someone who grew up with Jewish traditions, this project became more than just an assignment, and rather a personal quest to figure out what it means to be Jewish in a traditionally Christian society.

The purpose of this project is to shed light on the Danish Jews of Copenhagen, a small group that has remained intact despite facing obstacles. This project examines the future of Judaism in Denmark through personal testimony from nearly 11 members of the community aged 14 to 78. By analyzing the social, political and religious dimensions of this community, “What is the future of Judaism in Denmark?” is an open dialogue that allows Jewish Danes to speculate about the future of their community. The intended audience of this project is those who are not familiar with the Danish Jewish community, as well as those who are familiar but know little about the current state of affairs.

Historical Background¹

There has been a Jewish presence in Denmark since the 1640s when the “old Jewish families” were invited to the King’s court and welcomed into the upper establishment of Danish society, making them rich and well connected. During this time, the strategy for living a Jewish life in Danish society as a small group meant accepting and adopting Danish cultures and

¹ Torben Jørgensen, Holocaust & Genocide Lecture

customs by embracing Danish first names, becoming pastors, or simply participating less in daily Jewish activities. This is a relevant point because it indicates that Jews have played down their identities through time even before the Holocaust.

On April 9, 1940, the Germans occupied Denmark. Under the jurisdiction of “The Basic Deal”, the Danish government agreed to comply with the Germans and become a minor ally in World War II. During the war, the Danish Jews kept a lower profile; they stopped publishing their weekly Jewish newspaper and attended synagogue more discreetly. Despite these efforts, the German military felt provoked as the younger Danish generation opposed the agreement by setting up roadblocks and protesting.

SS General Werner Best, leading German officer, applauded the Danish occupation strategy because the Danes governed and controlled internal affairs independently and complied with German orders. However, peace did not last. With the deal off and Germany losing the war in 1943, Best knew Berlin would send him attacking measures against the Danish Jews. Anti-Semitism has always been unacceptable in Denmark, illustrated when King Christian X stood in solidarity with his Jewish citizens, proclaiming, “an attack on the Jews is an attack on Denmark.”

It is more important to understand how Denmark was saved rather than why Denmark was saved. Denmark was a unique situation compared to other European countries under siege, because of a multitude of factors. Because Sweden was neutral and very close to Denmark, it was possible to transport the Danish Jews across the Øresund (body of water between Denmark and Sweden) from ports in Denmark to Southern Sweden. During the escape, Jews hid in the crevices of fishing boats and made the journey in the middle of the night when it was darkest. In many ways, the Nazis knew about this behavior but turned a blind eye because persecuting them would have been a waste of time and resources. Werner Best was interested in a continued close

cooperation with the Danish government. Best wanted Denmark free of Jews, so whether they were killed or ethnically cleansed didn't matter to him. Thus, Best informed the German government of his plans to facilitate said cooperation in advance in hopes that the Danes would bring the Jews to Sweden. And they did.

The Danish Jews enjoyed a pleasant and normal life in Sweden during the war. Some of them decided to stay once the war was over, but many of them moved back to Denmark and reclaim their lives. It is worth noting that the word exile meant something different for the Danish Jews when compared to the overall Holocaust experience. "For most of the European Jews who managed to escape Germany and the occupied countries, exile meant, in reality, emigration and getting established in a new homeland. However, this was not the case for the Danish Jews in exile in Sweden. They wanted to go home. Of roughly 2,000 stateless refugees who came from Denmark to Sweden, only 398 chose to stay in Sweden after the end of the War."²For those who returned to Denmark after the war, life continued on as before the war. Danish Jews reclaimed the Great Synagogue, moved back to their original homes, and worked in their same occupations. Since the war, Danish Jewish life has reclaimed normalcy, but an unfortunate incident took the country by surprise last year.

On February 14, 2015, there was a terror attack at the Great Synagogue during the Bat Mitzvah of Hannah Bentow. In brief, Dan Uzan, a 37-year-old Danish Jewish security guard patrolling the door of the synagogue, was shot and killed by Danish born 22-year-old Omar El-Hussein. This marked the first atrocity towards the Danish Jews since the Holocaust. Since the attack, security measures have become more prominent in places where Jews gather (i.e. Jewish school, synagogues, kosher markets etc.). Since the attack, the Jewish community in Denmark has come together to fight against terror as one rather than individually.

² *Nothing to Speak Of: Wartime Experiences of the Danish Jews 1943-1945*

The Affiliations

The Jewish community in Denmark is an officially recognized religious community with approximately 2,400 active members, operating in a broad cultural framework catering to both religious and secular Jews.³ The three prominent Jewish organizations in Copenhagen are the Chabadhouse, which is led by an Orthodox rabbi; Shir Hatzafon, attended by a small group of 120 Progressive Jews; and the Great Synagogue, the largest congregation comprised of 2,000 modern Orthodox Jews. It is worth noting that a minimum of 10 men is required in order to administer a Kiddush, otherwise a service cannot transpire. For this reason, Chabad is able to host a regular service only during Shabbat, and Shir Hatzafon rents out a Church on the first Saturday of each month (at which they cover the painting of Jesus on the cross at the head of the room). In addition to the synagogues, there are also many cultural groups, including the Women's International Zionist Organization, Hakoah, Coordination Committee, and Øversunds Limmud, just to name a few.

Current State of Affairs

While Copenhagen Jews are one of the most active and engaged religious groups in Scandinavia, living a fully Jewish life in Denmark has its fair share of challenges. The memory of the Holocaust has always been in the background as a warning sign of what could happen if things are not dealt with at the right time, but it is time to stop using the past as an excuse.

Ten years ago, there were three kosher markets, now there is one. Even more striking is that the slaughtering of animals in a Jewish manner has been banned since 2014, forcing both the one kosher delicatessen and observant Jews to import their meats from other countries.

According to an article published by TIME magazine in 2015, "The ban, which requires

³ "The Jewish Community of Denmark."

slaughterhouse workers to stun animals before killing them, now extends to religious communities that were previously afforded an exemption... Both observant Jews, under kashrut laws and Muslims, under halal laws, will not eat meat unless the animal has been killed with a single slice to the neck, with the intention to minimize its pain.”⁴

It has also been rumored that circumcision, the cornerstone observance needed for newly born Jewish baby boys in order to be considered Jewish, might be outlawed in the near future. In Denmark, circumcision is considered a severe procedure with long-term consequences; sometimes considered genital mutilation. Opponents of circumcisions (almost 74 percent of Danes according to a poll in 2014)⁵ argue that some men experience physical discomfort and even sexual problems after circumcision, and that it is performed on boys too young. “Somewhere between 1,000 and 2,000 circumcisions are performed in Denmark each, primarily on Jewish and Muslim boys.”⁶ As the debate on circumcision’s legality in Denmark continues, the verdict will be sure to impact both the Jewish and Islamic community in Denmark.

According Torben Jorgensen, a historian and professor at the Danish Institute for Study Abroad, the Jewish community is facing increased pressure and persecution by some of its Muslim neighbors who disrespect and torment the Jews. Lastly, all Jewish places of worship and life are outfitted with security cameras and police patrols in order to ensure their safety, but at the expense of drawing attention and discomfort. So how are the Jews of Copenhagen managing? What makes them unique? What are their identities? This is their story.

⁴ <http://time.com/3974498/denmark-ban-kosher-halal/>

⁵ <http://www.thelocal.dk/20141022/denmark-circumcision-ban-support>

⁶ Ibid.

Literature Review

There are TV programs, documentaries, and short films that have been produced in relation to Judaism in Denmark. However, most of these works are either in the Danish language (sometimes with English subtitles) or available for viewing only in Denmark. More notable however, is that most of these programs are related to World War II, specifically Germany's occupation of Denmark from 1940 to 1945 as well as the Jews' escape to Sweden in October 1943. Thus, there is not a significant amount of material related to current affairs regarding Judaism in Denmark, let alone any that speculate about its future. There are books and articles that have examined Jewish life in Denmark in the 21st century, but none of which compare and contrast the lives of different members of the community, today, in a single piece, as my documentary will portray. With the exception of the Bentows (witnesses of the terror attack last year) who have been interviewed countless times in the wake of the terror attack in February 2015, my project is original.

Unfortunately, there are two works I did not have the chance to see because they either require a subscription to Danish Radio or are not currently streaming online. However, I know the basic synopsis of these programs, which has at least helped me to figure out where my project fits in among those that already exist. "Hilmen over Danmark, De Moderne Jøder" (The Sky Over Denmark, The Modern Jews) is about the Reform community, Shir Hatzafon in 2013. There is also a 150th anniversary special about the Great Synagogue in (1983). One could argue the work I am doing has already been done, as evident in these programs, but these works are stand alone vignettes about particular Jewish communities in Denmark, not a single work that integrates various aspects of Judaism, thus reinforcing the foundation of my thesis.

At the Danish Film Institute in Copenhagen, I found two documentaries that helped me in my research:

Me and the Jewish Thing by Ulrik Gutkin (2009)

- When Ulrik Gutkin, a Danish Jew, and his Danish non-Jewish wife Signe were expecting their first child, Gutkin decided to document the journey and went on a quest to find out what constitutes being a Jew. Gutkin did this because he was in debates with his wife as to whether or not they would circumcise their son because they had differing viewpoints about the issue.
- From a critical and analytical perspective of the film's technicalities, I saw some similarities between my work and *Me and the Jewish Thing*. (1) Gutkin brings his grandmother to her childhood neighborhood from the 1920s in Copenhagen to give the viewer some context as to how many generations of Danish Jews there were and what their history is. I have done the same thing in my film with Dan Edelsten, a Holocaust survivor, in that he takes me to the home he hid in just before fleeing to Sweden as a child in 1943. (2) Ulrik uses a lot of archival photos and video from his childhood as well as ancestry to legitimize his story. At the moment, I have a few photos from Dan Edelsten, but will be getting a majority of my archival materials from various museums in Denmark (See Availability of Resources on page 11 for more information). (3) Just as I have done, Gutkin filmed scenes at the Chabad House and Carolineskolen (Jewish School). However, (a) while Gutkin focused on the day care center at Chabad, I interviewed the rabbi and focused on his synagogue; and (b) where Gutkin documented his conversation with the headmaster of the Carolineskolen in regards to what it would mean for Ulrik's son to not be circumcised but attend the Jewish School, I documented a

particular student's experience at the school and interviewed the student's Jewish teacher to learn more about the goals and challenges of the school today.

October 43 by Carl Otto Dethlefsen (2013)

- A one hour documentary by Danish director Dethlefsen (not Jewish himself) in commemoration of the 70th anniversary of the Danish Jewish escape to Sweden in 1943
- Personal testimony from several Danish Jewish survivors of the Holocaust. All of the survivors were between the ages of 5 and 19 years old during WWII, which means they were between the ages of 75 and 89 when this documentary was produced.
- Story structure is simple: predominantly interviews from survivors pieced together with archival photos and videos with some broll footage of Denmark today.
- Survivors speak in Danish aided by English subtitles, and narration is in English, but film is not available for public streaming online.

Defamation by Yoav Shamir (2009)

- Yoav Shamir is an Israeli Jewish filmmaker and journalist.
- A somewhat comical documentary that examines anti-Semitism around the world (New York, Israel, Moscow, Chicago etc). Aside from narrating the film, Yoav also breaks down the third wall by conversing with his subjects, which makes the film seem less professional.
- While this documentary is not specifically about Jewish matters in Denmark, the film offers insight into how others have tackled productions related to Jewish matters.

- From watching this film, I learned that it's important to have clear wrap-ups and lead ins between scenes, especially in productions like mine when I have dozens of different people talking. I do not have plans for a voice narration, but have not ruled it out. Rather, I would utilize text slates in order to prompt the viewer with pertinent information. Secondly, I appreciated that Yoav Shamir approached the subject of anti-Semitism, a very divisive and grave issue, in a satirical manner because it helps the audience engage and feel more at ease when watching. By no means do I intent to make my documentary comical, but I think it is worth considering making some portions more lighthearted.

Countering Anti-Semitism⁷

- The footnote links to a pilot version of a short 15 minute documentary by the Shoah Foundation. This clip is about the terror attack at the Great Synagogue last year. The film follows a simple story structure that draws exclusively from witnesses, including Mette Bentow, recounting the events of the horrific evening.

Aside from documentaries about Danish Jews, there are many written texts related to the subject matter.

Among Danish Jews: a photographic portrait by Linda Horowitz (1996)

- A photo collection of Danish Jewish life in the 1990s that will help future generations understand Danish Jewish history, since little to no documentation exists from before the 20th century. This work also makes an important reference to the fragility of Jewish life in Denmark, which has existed since the beginning of their coming to

⁷ <https://www.youtube.com/watch?v=HCaZrT3jakA>

Denmark in the 1600s, but nonetheless reinforces the importance of my project, which is to document Danish Jews today.

- This work captures similar motifs in my film, which include the threat of terrorism, existence of Carolineskolen, daily life, etc.

Other written texts:

- “Nothing to Speak Of: wartime experiences of the Danish Jews 1943-1945” by Sofie Lene Bak (2013)
- “Countrymen: The untold story of how Denmark’s Jews escaped the Nazis, of the courage of their fellow Danes – and of the extraordinary role of the SS” by Bo Lidegaard (2013)
- “After the Rescue: Jewish Identity and Community in Contemporary Denmark” by Andrew Buckser (2003)
- “Denmark and the Holocaust” by Mette Bastholm Jensen and Steven L. B. Jensen (2003)

Justification

My camera is my partner. It plays as essential a part in the entire process as I do, and the people I am filming. I tried to make my presence as unassuming as possible in order to capture raw moments, and I believe my work demonstrates that. Putting too much emphasis on the past holds society back, which is why it’s important to live in the present and look into the future.

This project is important because it will help to fill in the gaps in understanding of the Jewish issue in Denmark today. Issue: the active participation of religious Jewish life in Denmark is dwindling as each generation of Jews in Denmark becomes more cultural and less

connected to Denmark as a viable place to live a fully Jewish life. Once this project is completed, I hope to inform others of the following questions that I will briefly answer here:

- ***What is a Danish Jew?*** Any Danish citizen who was born into a Jewish family, converted to Judaism, or identifies as Jewish. Danish Jews can be official members of a synagogue and/or participate in cultural groups and activities, but it is not necessary.
- ***Who makes up this unique group of individuals? How do opinions and viewpoints differ amongst generations?*** There are nearly 8,000 Danish Jews living in Denmark; the elderly members of whom survived the Holocaust, to a younger generation who question their ability to live a fully Jewish life in Denmark.
- ***What does it mean to be Jewish in a traditionally Lutheran society?*** The Danish Jews live a happy and modest life as their Danish non-Jewish neighbors, but find it important to maintain their culture for future generations so that Judaism in Denmark does not die out all together.

As mentioned earlier, there are current conflicts in the Jewish community of Denmark. The slaughtering of meat for kosher purposes became outlawed two years ago, and male circumcision is on the verge of becoming illegal as well. While the chief purpose of this documentary is not about these two issues, these topics will be discussed to a certain extent in my film.

In terms of what remains to be done, I don't think there has been extensive analysis in regards to the various Jewish cultural groups (as mentioned earlier).

Chapter 2

Methods & Procedures

I arrived in Copenhagen, Denmark August 20, 2016 and spent the first week orienting myself and acclimating. I attended a student organization's fair, similar to FallFest at UNC, where I met Yitzi Loewenthal, Rabbi of Chabad in Denmark. Rabbi Yitzi was my first connection to the Jewish community in Copenhagen and he was a vital resource who introduced me to other members of the community. I met many of my subjects by word of mouth, through friends of friends, professors, community members, etc. I started classes on Friday August 26, one of which was my Holocaust & Genocide course where I gained a solid foundation and understanding of the history of the Danish Jews.

Prior to filming the formal interviews, I met my subjects in a casual setting (i.e. home, café) as a pre-interview. The importance of this was not only to establish a repertoire with my subjects, but also to learn more about each person in order to ask him or her more specific questions in the actual interviews that would result in deeper answers. When it came time for the video interviews, I used two cameras, for editing purposes, and a lavalier microphone, for higher sound quality. I conducted the video interviews in the subject's native environment, whether it be the home, place of worship, office, work place, etc., to allow for a more authentic experience.

I provided video release forms to every person I interviewed, which were read and signed by all of my subjects. This is to ensure that all participants understand the terms and conditions of being filmed, photographed and/or recorded as well as ensuring I will use such materials only in this documentary (see section V for reference).

I conducted all of my interviews in each subject's respective environment (i.e. Owner of Kosher Deli at his establishment, Politician at Town Hall, Holocaust survivor at his home, etc.) to make them feel more at ease, since being filmed can raise anxiety. This also allows the audience to observe the subjects in their natural setting. But who is a Jew? Since there is no official registrar that keeps count of each and every Jew, so for the purposes of this project, a Jew is anyone who feels he or she are Jewish, lives a Jewish lifestyle, or both.

Availability of resources

I have been fortunate enough to already have met, interviewed and filmed with the characters of this documentary because I have been abroad in Copenhagen, Denmark for the fall semester. Although I have filmed and interviewed subjects about their lives, I have confirmed with Dr. Carpentier via Dr. Friedman that I am exempt from IRB approval because my project will serve as a piece of oral history. Nonetheless, I have obtained proper media release forms signed and dated by each of my subjects (see appendices for reference).

All of the interviews were conducted in Denmark between September and December 2016. These testimonies are not meant to be representative, and although there are some similarities between the testimonies, the dissimilarity between the testimonies demonstrates the multicolored nature of the Jewish experience in Copenhagen since WWII. The consequence is, therefore, that it is not possible to speak of a unified survivors' version of the rescue of Danish Jewry or present Jewish life in Denmark.

Below is a brief introduction to every person I have filmed and/or interviewed:



Dan Edelsten

- 78-year-old Holocaust survivor who escaped to Sweden in 1943
- Wife passed away 10 years ago from cancer. Dan has been living alone in his apartment in Copenhagen ever since.
- Has a son and a daughter, who are not very religious, but they both married extremely religious Jews. Has eight grandchildren, including Efrat Edelsten
- Lives a moderate Jewish life today. Calls himself “Shabbat Jew”



Efrat Edelsten

- 23 years old
- Dan Edelsten’s second oldest grandchild
- Does not consider herself very Jewish
- Born in Denmark, but grew up in Israel until age 8, went to Carolinskolen (Jewish school in Copenhagen)
- Owns an art business
- Parents are critical of her non-Jewish ideals (she is dating a non-Jewish man)
- Believes Judaism is an exclusive religion and doesn’t like how seriously her father interprets Judaism



Lars Jozefowicz

- 50 years old
- Was raised atheist (his bother was Jewish but converted to Christianity)
- Active member in the reformed Jewish community (Shir Hatzifon)
- Wears Star of David necklace every day but is careful when he walks around Nørrebro or works at the hospital (has been spit on by Muslims, but be careful when discussing this topic, don’t want to make it too political)
- Gay, married a 28 year old Israeli man
- Has a 14-year-old son who does not identify as Jewish



Finn Rudaizky

Lalezarian 16

- 72-year-old Holocaust survivor
- Member of the Danish People's Party (political group)
- Feels pressure from other councilmen and society to stand up for Jewish rights
- Believes Jewish population in Denmark will diminish over time and people will become even more cultural than religious



Mette Bentow

- Mother was Jewish (ancestors from Poland/Russia), father was not Jewish, but Mette always felt Jewish
- Mother of Hannah Bentow
- Daughter's Bat Mitzvah occurred during evening of the terror attack on February 14, 2015
- In addition to her day job, Mette is an activist & Jewish tour guide
- "We're at a crossroads. Are we going to look at the past to determine how we will proceed in the future or will there be a fundamental change that will shift our society?"



Hannah Bentow

- 14 years old, feels very Jewish
- Had a Bat Mitzvah last year when there was a terrorist attack that claimed the life of Dan Uzen, a security guard
- Debating whether or not she wants to move to Israel and join the Israeli Defense Force when she gets older
- Attends the Carolineskolen (Jewish Day School)



Yitzi Loewenthal

- Rabbi of Chabad Denmark, which he started ~20 years ago
- Established ChabaDanmark with a large number of activities
- Originally from England and wife is from Pennsylvania
- Danish Jews have been good at assimilating
- Orthodox Jew, 8 children



Gil Zchout

- Owner of Copenhagen Kosher
- Is optimistic about staying in business despite less kosher Jewish community



Charlotte Lang

- Hannah Bentow's Jewish teacher at Carolineskolen
- Finds it important to teach children about Jewish identity



Jonathan Fischer

- Vice Chairman of Mosaiske Community (Great Synagogue)
- Born and raised in Denmark
- Believes it's important to maintain orthodox community and take steps forward with each generation so that traditions are not lost



Jonas Blüdnikow

- 21 years old
- Member of Hokoah soccer team (Jewish sports team), has participated in Maccabi Games (Jewish Olympics)
- Thinks it is possible to live a fully Jewish life in Denmark.



Tirzah Ben-David

- Rabbi of reform Synagogue, originally from the UK but now lives in Israel and travels to Copenhagen once a month to administer Shabbat service



Oren Atzmor

- Cantor of Great Synagogue
- Born in Israel, moved to Denmark in 1995



Jesper Andersen

- Former chairman of reform community (Shir Hatzafon)
- Converted to Judaism in 2003
- Thinks Jewish life in Denmark is strong and that moving to Israel for religious reasons is nonsense.

I have been in communication with representatives from the Danish Resistance Museum, Danish Radio and Danish Jewish Museum in order to acquire access to archival photo, video and radio clips. I am currently in negotiations with these organizations in order to determine what their policies are, because while the Danish Jewish Museum requires only attribution in credits, Danish Radio charges 100 euros per hour of research, which can add up quickly. One of my goals is to be granted funding in order to support this research so that I can incorporate primary evidence related to the German occupation of Denmark in 1943, the Jewish rescue to Sweden, as well as footage from the aftermath of the terror attack at Hannah's Bat Mitzvah last year.

Appendices.***A: Personal Release Form (based on PBS release courtesy of Chad Stevens)***

PERSONAL RELEASE

Participant Name (print name): _____

Program Title: _____

Production Date(s): _____

Location: _____

In consideration of my appearance on the above Program and other good and valuable consideration, receipt of which is hereby acknowledged, I hereby authorize Amanda Lalezarian (student producer) to record my name, likeness, image, voice and participation in and performance on film, tape or otherwise for use in the above Program or parts thereof. I agree that the Program may be edited and otherwise altered at the sole discretion of the Producer and used in whole or in part for any and all broadcasting, audio/visual, and/or exhibition purposes in any manner or media, in perpetuity, throughout the world. I understand that I have no rights to the Program or any benefits derived therefrom.

I consent to the use of my name, likeness, voice and biographical material about me in connection with the promotion of the Program.

I represent that I have the right, capacity, and authority into this agreement and that my participation and performance and the rights I have granted in this Agreement will not conflict with or violate any commitment or understanding I have with any other person or entity.

I agree to indemnify and hold harmless Producer from and against all claims, losses, expenses and liabilities of every kind including reasonable attorney's fees arising out of the inaccuracy or breach of any provision of this Agreement. I expressly release Producer from any and all claims arising out of the use of the Program.

This agreement will in all respects be governed by and interpreted, constructed and enforced in accordance with the laws of the State of _____

This agreement represents the entire understanding of the parties and may not be amended unless mutually agreed to by both parties in writing

Participant Signature: _____ Date: _____

Address: _____

City: _____ State: _____ Zip _____

Phone: _____

Email Address: _____

I represent that I am the parent and/or guardian of the minor who has signed above or is in the participant in the Program. I agree that we both shall be bound by this Agreement.

Parent/Guardian: _____ Date: _____

B: Rough Story Structure**Film Structure**

Act I: Introduction of Copenhagen & presentations of three Jewish affiliations. Show fragility (need 10 people for a kiddush, but difficult to always have enough people during off hours)

-Text slates giving facts/numbers about Denmark & Jewish community (who stayed neutral? Which countries were occupied? Importance of national identity compared to other EU countries)
 -Wide angle shots of CPH w/ lettering like GIRLS
 -Wide angle of synagogue w/ lower thirds

B-roll of beautiful CPH
 -Lakes around city center (dawn, golden hour & dusk)
 -Kastelet (yellow/red buildings)
 -View from top of Round Tower (Great Synagogue in view)
 -Aesthetic of bikes
 -Rosenberg Castle
 -View from Church of our Savior in Christianshavn

Churches, castles & synagogue's
 -show difference in size
 -reflections of spires on lakes
 -Grundtvig's Church

Reform - Lars
 -setting up synagogue from church
 -B roll of Shabbat service

Chabad - Rabbi Yitzi
 -Chabad synagogue is small
 -Interview with rabbi

MT (Great Synagogue)
 - Jonathan Fischer Interview
 -Morning service at 7am
 -end with paintings of paintings of Jews escape to Sweden

Dan
 -Broll of Helsingor (boats, sea, Sweden)
 plus photo/video from archives
 -biking to house he lived in for 10 days before escape to Sweden

Finn
 (Political Climate)
 - Transitions from Dan (both Holocaust survivors)
 -1 Kosher deli

Act II: Shooting. How do you move on? (shook confidence/stability of community)

- footage/photos from TV news/newspaper (flowers too)
 -VO of Mette describing event
 - Represents conflict between Jews & Muslims
 -Everyone needs to mention where they were at the time

Lars
 (Gay Pride)
 -photo/video from pride parade
 -undertone of "who we are & we're not going to hide"
 -Broll of Norrebro (Halal & mosques)

Rabbi Yitzi
 (Security & Resilience)
 -Broll of talks, studying torah, surveillance cameras in his office of people entering Chabad House
 -chatting with wife

Mette
 (Activism & Resilience)
 -photos from Bat Mitzvah
 -Algemeiner speech
 -Candle lighting with daughter

Act III: Present generation/looking ahead

Jonas
 -21 years old
 -INTVW discussing Jewish groups like Hokoah (soccer league for Jews)

Hannah (+Mette)
 -Hannah going to school + INTVW with Jewish teacher
 -footage of mother/daughter walking together
 -On the computer researching IDF & moving to Israel

Efrat (+Dan)
 (Rebellion & secular values)
 -footage with grandfather
 -broll of art gallery
 -hanging with boyfriend, maybe talking about how parents feel

Act IV: Future

6, one liners from everyone